

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISCELLANEOUS.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE AMERICAN BIBLE SOCIETY.

The following extracts present many interesting facts which have occurred during the past year in distributing the Bible.

From the Seventeenth Annual Report of the Lynchburg Bible Society.

The Board of Managers of the Lynchburg Bible Society have, on no preceding occasion, presented their Report under circumstances of deeper interest than on the present.

The protecting care of a gracious providence has been extended over them, and the hand of death has been stayed among them, while unity of feeling, and harmony of counsel have, as heretofore, characterised all their proceedings; but what gives peculiar interest to this occasion is, that the transactions of the past year have been marked with greater efficiency, and crowned with more prosperous results, than they have ever before been permitted to record. There is yet much to deplore in respect to the apathy of many of the professed friends of the Bible cause, who have reposed in indolence, and thus obstructed its progress; but there is also abundant cause of rejoicing that others have been alive to the claims of this branch of Christian charity, who have not been slow to yield a hearty and efficient co-operation. There is reason to hope that such an impulse has been given to the cause as will awaken an increasing interest in its prosperity, until the tide of feeling and sentiment will set so strongly in its favor as to break down every barrier, and bear away every stumbling block upon its current, and a high way shall be cast up for the free course and glory of that word which it is our highest privilege to distribute. There is already such a co-incidence in the progress of the benevolent institutions of our country, and more particularly of the Bible cause, and of Revivals of Religion, as must have awakened in the mind of every attentive observer of the signs of the times, the enquiry, whether there is not an indissoluble connexion between them? For without a known exception, Revivals have been, or are now progressing, wherever extraordinary efforts and sacrifices have been cheerfully made to promote the circulation of the word of life. And whether we regard this as the effect of a pre-existing state of humble piety and self de-

nial, or the cause of awakening it, it is alike encouraging to the Christian to cultivate the same spirit of elevated piety and benevolent enterprise that, when the work of distribution began in our country shall be accomplished, the tide of salvation may flow through the land, and every part of the American Zion be refreshed by its healthful streams. It would be pleasing to dwell upon a theme so rich with encouragement and interest, but a detail of our proceedings is what the occasion calls for, and what duty enjoins upon the Managers.

If the work of universal supply in our district, and throughout the United States, has not been fully accomplished within the time prescribed, enough has been done to demonstrate its practicability, and to ensure its speedy consummation. The prominent obstacles have been already overcome, by the power of united persevering effort, and a comparative facility of future operations has been introduced. Before the close of another year, we doubt not that what the world has never before witnessed, will be announced, that, *A nation has been supplied with the sacred pages of Divine Revelation!!!*

From the Report of the Shelby County Bible Society, Tennessee.

The Branch Society has reported its labors finished, and that every family that would admit a Bible under its roof, has been supplied; but that some of the aged fathers would not allow this best of books a place in their houses. They have reported some extraordinary facts, of the destitution that existed in some families. A married lady, who had lived to be a mother had never heard of a Bible until the book was presented to her by the Distributor, which filled her with astonishment! Another lady who was requested to buy a bible; and after hearing a few passages read she said, she believed her husband had a book which told a part of the same story, but she thought that it was a Dictionary.

The Visiter was also informed of a man who lived to be thirty-five years of age, and had never heard a sermon preached until last fall.

From the Morgan County Bible Society, Illinois.

At a meeting held last fall for the purpose of hearing the reports of these Agents, a great many facts were related, which plainly showed that this labor had not been performed in vain. Although all those who were appointed did not attend the meeting, yet the Society had

abundant cause to be grateful to Him in whose cause they had been employed. Many were found who rejoiced in having once more in their possession a Book of which they had been long deprived, and the value of which they seemed duly to appreciate. While this class was found to be numerous, yet it is a melancholy fact, that some were found who, being unacquainted with the contents of this sacred volume, manifested little disposition to receive it on any terms. Many families were found where none of the members could read. It will be almost incredible when the fact is stated, but it is nevertheless a fact, that in a few instances, men professing to be preachers of the Gospel were found destitute of the sacred Oracles!

From the Report of the Oswego County Bible Society, New York.

Our labor, brethren, in distributing the Scriptures to the destitute, has not been in vain. We have been diffusing abroad, not the fictions, or fables, or inventions of men, but the sure testimony of God. We have given a wider currency, not to the peculiarities of a particular sect or party, but the pure Gospel of our Lord Jesus Christ. We have furnished the unadulterated bread and water of life to more than one thousand families, and to numerous individuals and Sabbath scholars; and have reason to believe that in cases not a few, it has been made the power of God unto salvation. Such a belief we are authorized to cherish, both by the promises and providences of God. God has said that his word shall not return void, but shall prosper in the thing wherunto he sends it—the salvation of souls; and his providence confirms his promise. Wherever his word is attentively read and heard, we see that a restoring, reforming, and sanctifying influence attends it.

A short extract from the late Report of our Agent will serve to illustrate the truth of this remark, and show the utility of Bible Societies in distributing the scriptures. "Three years ago, Bibles were deposited in the hands of Mr. B——, of Amboy, with a request that he would search out and supply all the destitute in his District. One family was found destitute, which manifested the most shocking indifference to this richest of heaven's gifts. The man being untaught, the woman was inquired if she wished to procure a Bible. She replied that she wanted a broom more than she wanted a Bible! The Bible was however left with their little boy. The woman could not remain contented to neglect the bible altogether, but care was taken not to be detected in reading it. At length its contents were hopefully blest to the good of the family. A few weeks since, her husband was rejoicing in hope, and she herself weighed down under a sense of her undone condition, searching her bible to find if there was any hope in her case." Other cases, no less interesting, doubtless the records of Eternity will disclose.

THE ATTENTIVE SCHOLAR.

A little boy attended a Sabbath school at Colchester, Eng., whose heart the Lord open-

ed to attend with delight, to the pious instructions of his affectionate teacher, and it was soon evident that God was, by the Holy Spirit's influence, making those instructions the means of leading him to the knowledge of the truth.

He was taken very ill, and was confined to his room and to his bed, and though at first it was painful to him to be absent from his teacher and his school, he could rejoice in the prospect of an eternal world, and longed to be with the dear Redeemer who had loved him and given himself for him; and it was evident that he was daily ripening for glory.

A day or two before his death, he was informed that a little girl in the same yard had been doing something very bad. He requested she might be sent for, when he talked to her a great deal about the sin of which she had been guilty; and then drawing up the sleeves of his night gown, and slinging his wasted arms, he said, "Mary, this is death; I am dying, but if you continue to be such a wicked child, where I am going you will never come, but will be sent to that wicked place;—let me entreat you to fear God and keep his commandments."

A few hours before his death, he broke out in singing, and sung so loud as to cause his mother to inquire what he was doing—"I am singing my sisters favorite hymn, mother."—"But why, my dear, so loud?" "Why?" said he, with peculiar emphasis, "because I am so happy."

Just before his death, with uplifted hands, he exclaimed, "Father! Father! take me Father!" His earthly parent went to lift him up, when with a smile, he said, "I did not call you, father; but I was calling to my heavenly Father to take me; I shall soon be with him;" and then he fell asleep in Jesus.

THE PENITENT INQUIRERS.

Mr. Editor—I notice, from reading your paper, that you consider it the duty of "Sabbath School Teachers" to relate for the benefit of others, any interesting circumstances which may have occurred in their class. I therefore, in a few lines, will give an account of a conversation I had with one of my class, a little girl of five years of age. On telling her there was a good place, for those children that loved and obeyed the commandments of God, and a bad place for those that loved sin rather than holiness, she inquired what she must do that she might go to that good place. I told her when she had committed any fault, to confess it to God, and ask his forgiveness; for He saw all that she did, whether good or bad. She burst into tears, and commenced telling what she had done that might displease God, with an inquiry if she then confessed her sins, and asked forgiveness, if He would hear and pardon her. I told her he would, and she was somewhat pacified. I asked her if she ever prayed. She told me she did, but sometimes her mother forgot to hear her repeat her prayer, at night, and she feared God would never forgive her. I told her she must not wait for her mother, but pray alone and tell God what she felt in her

own heart. I conversed in this manner as long as the time would permit, and we parted. I have seen this little girl almost every day since that conversation, and she tells me she has gone alone by herself, and prayed a great many times, and she always appears anxious to confess even to me, all that she has done in her absence, that may be sinful; and will not rest, until I give her some encouragement that she may be pardoned, and at last go to that "good place."

Let this, with other similar facts, remind us, that as instructors in the Sabbath school, we have a duty to perform, besides merely hearing the lessons recited, and unless we discharge it faithfully, our skirts may be stained by the blood of others. Who knows how many little inquirers there may be in our classes? Who knows how much feeling a single word, faithfully applied, may wake up in the heart of an apparently thoughtless child?—S. S. Inst.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

The following extract of a letter from the Rev. John Breckenridge, who has accepted of the appointment of General Agent of the Assembly's Board of Education, to the Rev. Professor Hasley, of Pittsburgh, will give to its friends a view of its prospects and intentions:

BALTIMORE, July, 1831.

Rev. and Dear Sir,—You are probably aware that a spirited effort has lately been made to give a new impulse to the operations of our Board of Education.

Every friend of the Presbyterian church, who has looked at this subject, has, we are persuaded, before this time been convinced, that if we wish to preserve our churches, we must educate for her the right sort of men; and in a greatly augmented ratio. There are now between 700 and 1,000 vacancies in the Presbyterian church, and for the supply of this demand, we have scarcely one fit man, where ten are wanted.

When we add to this the immense claims of the heathen world upon us as a church, and compare with these the little we have done to meet them, the subject assumes an importance altogether inexpressible.

We believe that the Presbyterian church, under the divine blessing, can do a work in this way, great, and good, and useful, beyond all parallel. Our wish is to make the attempt. All that is necessary to secure complete success to such an undertaking, is the blessing of God on the united and christian efforts of the church.

One cause of failure heretofore has been, that we have attempted so little. Another was the defective form of the attempt when made.

The Board, at a late meeting, resolved unanimously, to make several important changes in their regulations, intended to enlarge their influence, and to secure the confidence and co-operation of the church.

Among these were the following:

1. To refuse no suitable young man for the want of funds, but universally to become responsible for sustaining the youth applying, (if fit), believing that God, and the church under God would sustain them in such a course.

Since this resolution was passed, a special effort has been made in Philadelphia, to raise a fund to carry it into operation, and I am happy to say, that \$10,000 have been pledged at a public meeting, and about \$8,000 actually subscribed, and this is exclusive of a fund for the support of the General Agent.

2. To loan instead of giving—not indeed under legal bonds, but under moral; thus resting it with providence and the consciences of the young men. This will amazingly increase the ability of the Board, and we think be more acceptable to the persons aided.

3. To request the Presbyteries to act (under a uniform system) through the Board.

The first resolution will secure the support of all their suitable young men, and by the appointment of proper executive committees by us, in every Presbytery, every young man may be brought under the eye of the Board, the funds for education united and systematically directed, and unity and strength be given to our effort.

4. To erect subordinate agencies, say five or six, without delay, in different parts of the church, for the purpose of forwarding the great cause with system and power.

There are other points which have been brought in review before the Board, and have been variously modified, to suit the present crisis of the church, which will be notified in a forthcoming circular and other publications.

I am, Yours, &c.

JOHN BRECKENRIDGE.

LETTER FROM MR. KING.

The following are extracts of a letter from the Rev. Jonas King, Missionary in Greece, to the Rev. Dr. Ely, of Philadelphia:

ATHENS, May 3, 1831.

Dear Sir,—Turks or no Turks, I at length decided to open a school at Athens, and thro' the good hand of the Lord, I have succeeded, and have now between sixty and seventy scholars. After having opened the school, I went to see the Turkish Bey, and informed him of what I had done, and he said, "all is well." Thanks be unto him who guides the hearts of men as he pleases.

I have also purchased about one acre of land in the most beautiful part of the city, for the purpose of erecting the Philadelphia School.—It cost me not far from \$258, (4000 piastres, reckoning the dollar at 15 1-2 piastres;) besides payment for the deed, measuring the land, and a small present to the man whom I employed to purchase for me—in all about \$265; besides a loss of three per cent. in order to draw my money from Tenos. The price may seem high, but it is a place which seems to please the Athenians, and Mr. Gropious, the Austrian Consul, who is a man of much influence here, and will I trust take much interest in the school, advised me to purchase it. From it is a fine view of the extensive plain of Olives, of the harbor of the Pinea, of Salamania, and Egina.

I cannot begin to build till the Turks leave, and a plan of the city is given by the Greek government. Then, providence permitting, I

shall begin to lay the foundation, and I trust, that I shall find means to lay the top stone. I intend to pay for the land, out of the money which you, and Mrs. Ely, and your daughter, and other Philadelphia patrons, have furnished me, and with the remainder proceed to build; and when that is exhausted—you know as well as I what will be the consequences. I must either stop building, or seek the means from some quarter or other to finish.

Your kind letter of Nov. 26th, 1830, in which you informed me that you had sent to Mr. A. Tappan for me \$45 for the Philadelphia school, I received about a month since at Tenos; and about the same time, I received a letter from Paris, from Hottenguer & Co. stating that so much money had been forwarded to them for me by Mr. Tappan of New York.

I am beginning to build a house for myself, on the foundations of a Turkish house, which I bought last year, but as very few have begun to build, labor is very cheap, and most of the articles, necessary for building are cheap, and my house will not cost a great deal.

In your letter you ask me, whether I have "any little Greek heirs?"—I have one sweet little girl, whom I call Mary, and she just begins to say, Papa. I shall be happy to introduce her to Margaret and Carwell, should they visit Athens. I am

Yours truly, JONAS KING.

P. S.—May 10th. I have now upwards of 100 scholars in my school.

MONSON ACADEMY.

The number of students at this Institution is, according to a printed Catalogue, about 100—Males 60; Females 43.

Monson is a pleasant, retired village, on the stage road from Springfield to Providence, 18 miles from Springfield and 14 from Sturbridge. The stage goes from Springfield to Providence on Mondays, Wednesdays and Fridays, and returning on the following days, passes through Sturbridge soon after the morning stage from Boston. The society in Monson is such as every parent, who regards the welfare of his child, would desire. Some of the first families, whose heads are pious, are willing to take boarders, at reasonable prices. The moral influence in the school is decidedly good, a large proportion of the youth being professors of religion. During the past year, the institution has been favored with the smiles of heaven, and about one fifth of the pupils have given evidence of entire consecration to the service of the Redeemer.

The advantages of education are equal to those of any similar institution in our land.—The buildings are spacious and convenient. The philosophical and chemical apparatus, and cabinet of minerals, are superior to those in most of our colleges. Competent and experienced male and female instructors, who received high honors where they were educated, are provided. The government of the school is mild and paternal. Influence over the students is obtained by interesting them in their studies, and inducing a belief that their interest requires their obedience. Each one is taught to

believe that if he becomes a scholar, it must be by his own exertions. He is told how he may acquire knowledge, and furnished with necessary assistance.

Beneficiaries of the American Education Society receive from the funds of the institution, from 10 to 15 dollars a quarter, and the free use of all necessary books, and considerable aid from a female education society. There will be several vacancies this fall.

Board may be obtained in private families at from \$1 to \$1.75 a week, including room furnished, and washing.

ONEIDA INSTITUTE OF SCIENCE AND INDUSTRY.

This Institution, which is located at Whites-town, N. Y., about three miles from Utica, has been in operation about three years, and it has thus far exceeded the most sanguine expectations of its patrons.

We have just received the 3d annual Report accompanied with an address to the public, from which we select the following facts and remarks:

If economy and cheapness in the education of young men be an important consideration, (and this all will confess, if the instruction be thorough,) then this institution has high claims upon the patronage of the public. From the report of the teachers, it appears that *forty-two* young men, upon an average, for forty-three weeks of the year, have earned by their daily labor a sum equal to the amount of their board, which must be a saving of two thousand dollars, upon a moderate calculation. If we suppose the whole sum hitherto expended in establishing this institution to be ten thousand dollars; then the net proceeds in money from this amount, when mingled with the labor of the students, is twenty per cent. The same amount will be realized, according to the plan now contemplated of erecting buildings for the accommodation of one hundred students and making other necessary expenditures to the amount of twenty-five thousand dollars; that is, allowing that one hundred students can pay their board upon an average for the year, and the whole expense of the establishment is twenty-five thousand dollars; then there is a saving in money amounting to twenty per cent, on all the money thus expended. Where, then, we would ask, can funds be applied, that will accomplish so much in the business of education, regarded only in a pecuniary light? But this is not all. Much money will be saved, by the habits of frugality and economy that will be fostered in a school like this. The locality and plan of the Oneida Institute enable it to afford a classical education at a less expense, than it is possible for most schools in our country to afford it. The whole expense here, of instruction, room-rent, fuel, and contingencies, with the exception of books and light, is only twenty-eight dollars a year.

Most happily does this plan of education operate upon the present exigencies and future prospects of the church. Here every young

man, who performs the work of the ministry, must, with very little or no aid, qualify himself for that work, so far as literature is concerned, and qualify himself in the best manner, by invigorating and disciplining his body as well as his mind. Nor will the system have a less favorable influence upon his habits and his health. On this subject we are not left to conjecture; the fact is before us. The readiness with which these young men engage in business of any kind, is a fact which the trustees have had the pleasure of witnessing repeatedly. Their contentment, cheerfulness, and kind affection towards each other, give it the strongest claims upon the benevolent regard of a Christian community. A great proportion of these young men, it appears from the teachers' report, are sustaining themselves without aid from any quarter; and but for this institution, they must either have relinquished the hope of an education, or have thrown themselves upon the charity of the Church.

The great number of applicants for admission to the Oneida Institute, clearly demonstrate how strong a desire to obtain classical education prevails among the youth of our country, and how ready their parents are to gratify this desire when it can be done without embarrassing themselves, or making undesirable distinctions among their sons. Let the system of education here pursued prevail extensively; and there will be no lack of educated men. The great western valley will be filled with them. They will not wait till such conveniences and comforts as are enjoyed in older settlements invite them there, and vice and error have become rank and luxuriant. They will be found among the pioneers, who strike the first blow at our western forests, and climb the Rocky mountains.

The interest which the trustees feel, and which has been increased from year to year, in this valuable seminary of science and industry, induces them to lay this subject before the community, and to invite the philanthropist and the Christian, as well as the friends of education, to lend it the attention which it so richly deserves. The plan has only to gain attention, to acquire patrons and friends among all who love the best interests of their country—interests that are based upon the dissemination of literature and sound principles. And surely the Christian who looks abroad upon the moral wastes of our land, and the fearful encroachments which ignorance, vice and error are making upon the church of God, cannot look with indifference upon an institution of this character. Those who have mourned over the moral wastes which stretch along the borders of our land, and spread among the "places of our fathers' sepulchres," and which are yearly extending, may see inscribed upon this plan—Jehovah Jirah—the Lord will provide. Let a vigorous hand be put to the work in our country and the thing is done. There will be no need of short courses to the ministry, nor of sending out, with well furnished intellects, indeed, but feeble bodies, men, who, if they do not quail at dangers, die in the first struggles of the combat. Every parish may be supplied with an able pastor, and our moral wastes with missionaries.

That the advantages of this system may not be in a great measure lost, the trustees have resolved to establish, as an appendage to it, and in connection with it, a theological professorship. The propriety of this measure, we trust, will appear to all. If the system itself be important; if the benefits detailed in the teachers' report, and adverted to in this address, are to be gained by it, they can be realized only by carrying the system through. If all those who resort here must be under the necessity of relinquishing these habits, during a greater part of their course of study, and especially the latter part of it; its benefits to the church can never be fully realized, nor can the advantages of the system, in all its extent, be made to appear.

The Oneida Institute will still continue to receive as many as it can accommodate, who are commencing a classical course, and leave them at liberty to complete that course where they choose. Other institutions will be benefited, it is believed, rather than injured, by its operations. Students will doubtless be greatly multiplied by it. This is evident from the fact stated in the report of the teachers, that they have rejected not less than five hundred applicants the last year who could not be accommodated.

The revivals now prevailing so extensively in our country, and which it is hoped, will continue to prevail and spread through the land, will furnish many candidates for the ministry, both of educated and uneducated young men. Ample provision should be made for such, and made in a way calculated to give them the habits and the adaptation required by the various circumstances and condition of the church, in our own country and throughout the world, now stretching out its imploring hands for help. The number of ministers must be greatly increased, and increased without delay, if we would preserve our country from the grasp of papacy and error of every kind; to say nothing of a world wrapped in a night of ignorance and sin.

Such are the considerations which have induced the board of trustees to establish a theological professorship, and to elect Rev. Nathan S. S. Beman to fill this department; a gentleman whose qualifications are too well known to need speculation.

D. B. LANSING,
S. C. AIKIN,
JOHN BRADISH,
GEO. W. GALE,
Committee.

I have been all my life like a child, whose father wishes to fix his undivided attention. At first the child runs about the room; but the father ties up his feet; he then plays with his hands, until they likewise are tied. Thus he continues to do, till he is completely tied up; then, when he can do nothing else, he will attend to his father. Just so God has been dealing with me, to induce me to place my happiness in him alone. But I blindly continued to look for it here, and God has kept cutting off one source of enjoyment after another, till I find that I can do without them all, and yet enjoy more happiness than ever in my life before. Payson.

ASSOCIATION [EPISCOPAL] AT ALEXANDRIA.

The prayer-meeting of Sunday afternoon here was conducted as usual, with the addition of an address from Brother Johns, of Baltimore, in his most happy and forcible manner. The evening services at the church were deeply interesting. The Rev. Thos. Jackson preached an able and most impressive sermon from Jer. 8. 20. "The harvest is past," &c. The Bishop [Moore] followed in one of the longest, most animated and impressive addresses he had delivered during our meeting; the congregation was deeply affected. When he had concluded, D. Henshaw arose and made the most forcible appeal I ever remember to have heard, to the male members of the congregations, on their general neglect of our meetings. It has, I think, been blessed to more than one of them who heard it, several of them having appeared next morning at the inquiry meeting, and some having signified their intentions henceforth to serve the Lord. During the evening of Sunday it was determined that the Bishop should be applied to, to hold another confirmation, to meet the wishes of a number of persons who felt they had suffered a season of unusual interest to pass unimproved, and who were desirous to give themselves up to the Lord. The Bishop kindly consented to meet their wishes, and a meeting was appointed for the next day at St. Paul's lecture room, to which the candidates, and others who wished to converse with the ministers, were invited.—The interval was a deeply interesting season, perhaps more intensely so from the character of those who seemed to be awakened, and the station many of them held in society, and from the fact that it was the first meeting of the kind which had been called. At 9 o'clock, the clergy of the parish attended at the lecture room, and found to their astonishment that it was *already full*. There were some communicants present, but by far the larger part of the assembly was composed of persons who had given no reason to expect them there. *Three or four hours* were spent delightfully in conversing with them individually; and it was ascertained that above 40 were willing to give themselves up to the Lord. Many, very many, interesting cases have arisen out of this meeting. During the day, brother Cutler of Leesburg, and brother Taylor of Md. joined us, and at night the Rev. J. E. Jackson, of Winchester, preached, and brother Cutler addressed the meeting most forcibly and appropriately, at 6 o'clock, A. M. and preached for us at candle light. I was obliged on some professional duty to leave Alexandria for the day, and this prevented me from attending the meeting appointed for the candidates and others, but I understand it was rendered more interesting, by the larger number who attended, and by the presence of brother T. Jackson, Taylor, and Cutler. A prayer meeting was held as usual on Wednesday morning, and the day delightfully spent by the Rectors of the two churches in conversing with those who wished to be confirmed. At early candle light we again assembled at St. Paul's when Mr. Leo of Richmond, performed the service, and the Bishop preached to as large a

congregation as had assembled on any former occasion—about 40 persons were confirmed making with them on Saturday upwards of 90. Many of this 40 are deeply interesting cases.—Thus ended a week spent most delightfully to most of our people, and profitably we believe to all who attended. The novelty of the whole services has excited some opposition, and some pleasure, but it has proceeded as far as I can learn, from persons who attended *no one meeting*, and seem to assume the fact that fanaticism had attended them all—we trust however by a sober walk and conversation on the part of the young converts to put to silence all opposition.—*Epis. Rec.*

THE RICH CHILD;

OR CHILDREN MAY DO GOOD.

After Mr. B.'s address to the children in W. one little girl went home and told her mother—"The gentleman said it was worth more than money, if we could get one child to go to the Sabbath school. I know of a little girl who did not go last summer because her parents would not let her; perhaps they will let her go now, and I will go and see." She immediately went to the house where the little girl lived, and succeeded in obtaining the consent of the mother to let her go. She went home very much pleased, and said, "Ma, do you not think I am very rich? for little A. is going to school with me."—*S. S. Inst.*

ANECDOTE.—The Hon. E. Boudinot relates that he was at the seat of Government, when Indians of several different tribes were present. On the Sabbath he was much pleased to see their orderly conduct, because it was the Sabbath of the white people. An old sachem addressed his red brethren very devoutly. Mr. B. asked an interpreter what he said. The substance was, the love which the Great Spirit had always manifested for the Indians; that they were under his immediate direction; and hence they ought gratefully to acknowledge him, obey his laws, do his will, and avoid every thing displeasing to him.

Just before public service, Mr. B. observed an Indian standing at a window, looking into a field where some children were at play. The Indian spake with earnestness, and seemed displeased. Mr. B. asked the interpreter what was the conversation. He replied, the Indian was lamenting the sad estate of these orphan children. The interpreter asked him why he thought them orphans. He believed they were not thus. The Indian with great earnestness replied, "Is not this the day on which you told me the white people worship the Great Spirit? If so, surely these children, if they had parents, or any other person to take care of them, would not be suffered to be out there, playing and making such a noise! No, no; they have lost their fathers and their mothers, and have no one to take care of them!" Alas, how many such orphan children are to be found in christian lands! If their parents are not dead in the sense meant by this Indian, they probably, are in a worse sense dead—"dead in trespasses and sins."—*Miss. Register.*

CHATTAHOOCY, Cherokee Nation, }
July 25.

I am now on my way home; and having to tarry a little time here, I resume my narrative of recent events.

On Monday, the day of my last date, Mr. Thompson and Mr. William Rogers arrived with a writ of habeas corpus, requiring Col. Nelson to present us before the inferior court of Gwinnett county at Lawrenceville. Supposing that we should probably be taken away the next morning, and should have to walk, Dr. Butler delivered his saddlebags to Mr. Thompson to be carried by him to Lawrenceville. We were afterwards informed that after Mr. Thompson had already got beyond the line of Camp Gilmer, while tarrying a little at Scudder's inn, Col. Nelson, being there, ordered one of the guard to search the saddlebags, saying that he would see how much matter they contained for the Phoenix. Accordingly they were thoroughly but vainly searched. Col. Nelson said afterwards that he had another object in searching them, which however he did not explain. This was done in the presence of Mr. Thompson, Mr. Rogers, and Mr. Scudder.

In justice to the individuals composing the guard, it may be proper to say, that while we were in jail, only two or three individuals offered us any insult, most of them treated us with civility, and some with kindness.

It was not till Thursday morning that we were relieved from our confinement. The reason afterwards assigned was that Col. Sanford, who did not arrive till Wednesday evening, had important evidence in his possession.—This, I suppose, must have been a letter from the Secretary of War, stating that the missionaries were not agents of the General Government, and one from the Post Master General, informing the Governor of my dismissal from office. On Thursday morning we were all furnished with horses, and set out towards Lawrenceville. Instead, however, of being presented directly before the court, to which the writ of habeas corpus was made returnable, we were brought before a justice of the peace on the way, and all of us by him delivered over into the hands of a constable for jail, with the understanding that the constable should wait on the Col., till he should appear with us before the inferior court. At nine o'clock in the night we arrived at Lawrenceville. Friday was spent in endeavoring to collect the justices of the court; and not till near noon on Saturday we were at length brought before them for a hearing. In the meantime, on Saturday morning, Dr. Butler was seized with a violent and dangerous attack of bilious cholera, and although by prompt and medical aid, he obtained relief, he was far from being able to attend court. Proctor, also, was too sick to attend.

I shall not attempt to describe the proceedings of the court, which appeared to me no less singular than the attitude in which we were presented before them—in the hands of a constable to be committed to jail, and yet in the hands of Col. Nelson to be presented before a

CHATTAHOOCY, Cherokee Nation, }
July 25.

Continued from p. 198.

JAIL AT CAMP GILMER, }
July 18, 1831.

DEAR SIR,—I closed a communication to you last Wednesday of considerable length.

Last Thursday night a white man by the name of Nellum, was added to our number. He was arrested for residing in the prohibited territory without a license. He said he was on the way hither for the purpose of obtaining license, and was tarrying for a day with his mother on the way, when he was arrested. You know that the law makes no provision for license to be given since the first of March, and of course would subject Nellum no less than the rest of us to the penalty enacted. However, after being detained till yesterday, which was the Sabbath, he was set at liberty, I presume on the ground of his intention to take the oath of allegiance.

Saturday evening we sent a request to Colonel Nelson of which the following is a copy.

Col. Ch. H. Nelson.

SIR—If it be consistent with necessary regulations, it would be a high gratification to some of your prisoners, if Mr. Trott and Mr. Worcester might be permitted to hold a meeting to-morrow evening at some place where such of the guard and of the neighbors as are disposed might attend. If the favour can be granted, be so kind as to give us an answer as soon as convenient. We wish to be understood that we should all greatly desire the privilege of attending.

(Signed)

S. A. WORCESTER.
J. J. TROTT.
ELIZUR BUTLER.
SAMUEL MAYES.

The note was returned to us with the following answer written on the outside.

We view the within request as an impertinent one. If your conduct be evidence of your character and the doctrines you wish to promulgate we are sufficiently enlightened as to both. Our object is to restrain, not to facilitate their promulgation. If your object be true piety you can enjoy it where you are. Were we hearers we would not be benefited, devoid as we are of confidence in your honesty.

(Signed)

C. H. NELSON.

After dark we were at supper.—The door of our prison was thrown open to give us light. Several of the guard came and stood by the door, and one of them commenced insulting us, and me in particular, with such language as made it appear that even Serj. Brooks could be equalled in filthiness of conversation: one or two others joined him. Such men do not consider that they are paying us a compliment by taking it for granted that profaneness and obscenity are torture to our ears. Afterwards some of them came and lay down by our door for the purpose of disturbing our rest by their talk. One re-echoed several times from the mouth of Brooks, "Fear not, little flock."

habeas corpus court. It is sufficient that the decision was against us all. We gave security for our appearance at the next term of the Superior Court, except the poor Cherokee, who was anew committed to jail.

Doctor Butler and myself, as well as Mr. Thompson remained at Lawrenceville till this morning, and experienced from some of the citizens various acts of distinguished kindness, which we bear in grateful remembrance.

With much esteem, I remain your sincere friend.

S. A. WORCESTER.

Mr. Boudinot.—We have seen a communication addressed to you by Mr. Worcester, under the several dates of July 11th, 12th, and 13th, and another under the dates of 18th and 15th, and testify that the facts contained in these communications, so far as they relate to ourselves individually, or came under our observation, are strictly correct.

JOHN THOMPSON,
ELIZUR BUTLER.

P. S.—New Echota, July 28. Since I closed my communications I have not had an opportunity to see my late fellow prisoners except Dr. Butler, or their testimony would have been added to the above. It can be procured if any of the facts are questioned.

S. A. WORCESTER.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 27, 1831.

JOURNAL OF REV. MR. BREWER.

[Continued from p. 190.]

Walked out with Signor L. through the Turkish quarter of the town, and was surprised at the number of inscriptions, pillars, &c. remaining, which renowned Clergyomen had doubtless furnished, and from their situation have been less exposed to being removed, than those among the Greeks. We all of us afterwards paid a visit to the Archbishop of Ephesus, whom we found surrounded by his clergy, among whom was also a Bishop from Greece. The ecclesiastical as well as civil affairs of that country are still unsettled. For the present there continues to be a sufficient number of fugitive Bishops, and should those fail, any four Bishops, according to the ancient discipline of the Greek Church, as it is said, have authority to ordain others. The Governor of Greece has opened a Theological School at Poros, and will no doubt endeavor to establish such a system of church government, as will be most favorable to his personal views.

The Archbishop who has the reputation of being a benevolent rather than a learned man, received us with much kindness of manner, inviting the ladies to sit near him in chairs placed by some of his clerical attendants for that purpose. After some little general conversation, he inquired the extent of my travels, and spoke of some concealed antiquities in Nice, which he said he had mentioned to his friend, Rev. Mr. Leever, the Bible Agent. On my part I asked about the extent of his jurisdiction, and learning that it included five Bishoprics and at least four of the Seven Churches, to wit, Ephesus, Pergamos, Sardis and Thyatira; also Haivoli, and the country northward to the ancient Arso, I could not forbear expressing strongly how much I thought him favored with an opportunity of doing good. Indeed this truly venerable man has shown himself quite friendly to the circulation of the scriptures, and the establishment of

schools. Last spring when he was in Smyrna, was first beginning his exertions in behalf of the Vourla School, he called on the Bishop who was then in Smyrna, and obtained the promise of his countenance. At the annual examination of the Smyrna Greek College, he was also a contributor to the funds of more than a hundred dollars. May the spirit of Antipas and Polycarp—of Timothy and John rest upon thee, grey headed watchman of these ancient churches!

Having finished our visits to the principal personages, and the weather becoming more mild, we set off towards night on our return to Smyrna. The family of our host joined in the cavalcade down the hill to the landing place, and Sophia, the oldest daughter, accompanied us home, where she continued several weeks attending school, until the sickness of her mother caused her return. At the Scala, we found two boats just ready to sail, in one of which we embarked and with a fresh and favorable breeze, reached our dwelling before nine o'clock in the evening, to enjoy the additional luxury of letters and papers from America, that had arrived during our absence.

FEBRUARY, 1831.—The death of the Archbishop of Ephesus, who had enjoyed the singular fortune of remaining quietly in his station for a course of years, has led to several important ecclesiastical changes. Of the twelve Prelates who compose the Synod for the election of Patriarch, the Bishop of Cesarea took the precedence, because that city gave birth to Chrysostom, the most prominent saint in the Greek calendar. The Bishop of Ephesus ranked next, but the greater proximity of this sacred and extensive diocese to Constantinople, (that centre of ecclesiastical intrigue,) as well as its increasing population, have been gradually giving it the precedence, so that the Bishop of Cesarea, or strictly speaking Archbishop, has chosen to be transferred to the see of his deceased brother. He is regarded as a man of more learning than his predecessor, and if the mantle of the primitive pastors of the Ephesian church but rest upon him,—if he possess a portion of the holy seal of Paul, and the scriptural knowledge of the youthful Timothy, then may its modern members "remember from whence they are fallen, and repent and do the first works."

Another event which has much interested our feelings, has grown out of these ecclesiastical changes. I have already spoken of Signor Patis in my visit to Vourla. He was the Bishop's *Epitropos* or steward, and had taken a leading part in the establishment of the new Vourla School. For more than twenty years he was master of a school in Smyrna, and with scarce a solitary exception, is in high esteem among his neighbors at Vourla. Still there was one such exception—that of a rich man, who accused him to the Patriarch of having exerted an improper influence over the Bishop, and of expending ecclesiastical funds for the support of schools. In consequence of these representations, and now that his patron's influence is buried in the grave, he succeeded in obtaining an order from Constantinople, for his banishment, to Koutah. He was also required to pay a large sum of money to the imperial messenger, who was the bearer of this order, which the very moderate circumstances of his family rendered not a little distressing. His fellow citizens, doing ample justice to his disinterested zeal in the cause of education, are taking prompt measures to procure his recall. We ourselves, regarding him as indirectly a martyr to his exertions in behalf of schools, have felt it our duty to convey substantial expressions of our sympathy to the afflicted family. We have also sent particularly to the girls in the schools, a portion of the valuable articles recently received from our friends in America. They will be happy to learn that the seed which their laborers have scattered there, as well as elsewhere, is producing sixty and an hundred fold. We

...who has succeeded in his efforts to give the colored population, Georgian in his master, having been appointed master of a new Hellenic School. Those who have been familiar with the Lancasterian system, are aware that in ordinary cases, it cannot for a long time continue to furnish the mind with sufficient intellectual food. Schools of a higher order are necessary to carry forward education beyond the elementary branches, and it is gratifying to see the enterprising Vourlaites making liberal provision for these as well as the former. We commend their two schools of 300 children to the prayers of Christians.

We have also good tidings from *Atsatta*, a town of about a thousand Greek families which I visited on my route last spring from Vourla to Scio. At that time it had no school of any kind. We left a few copies of the Scriptures for sale, and conversed with a liberal and active priest about the system of mutual instruction. Since then, emulating the zeal of their Vourla neighbors they have established a still larger school on this plan.

[To be continued.]

For the Religious Intelligencer.

SLAVERY AND DUTY.

Mr. Editor,—Your correspondent of last week, on the subject of our colored population, is desirous that one charged by him with "illuminating your columns with some unfriendly hints against Colonization advocates, delicate philanthropists, &c.," should "take his pen once more and answer a few questions;" he also intimates that when this person has succeeded in his answers, he may give him something more to do in the same way.

To admit that I am an unfriendly character is hardly to be expected; but I have no objection to acknowledge myself the person intended by your correspondent. But to the questions.

1. "Do you believe that justice and humanity require the *instant, unconditional and unlimited* emancipation of all the slaves in the United States?"

A clever question. Answer. I do, and much more.

But I am requested to tell why.

1. The everlasting rule of right must decide for me. Matt vii. 12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." By this eternal law of love, above our rules of expediency, accommodation to circumstances and selfish interests, as far as heaven is above the earth, we must stand or fall. Nations are suspended on the same point. To hold it is to live; to depart from it is to die. Is it not God's rule? Must I not obey? Is it dangerous to me or my country to obey God? It cannot be. Hang then all upon this eternal law of love and all is well. Though it cuts up all our carnal policy, worldly wisdom and expediency, on questions of justice, humanity and the public good, let it cut. When our great and popular men resort to oppression; when multitudes of our benevolent men and professing Christians shrink back from their obligations in a case of such magnitude as the question of slavery, truly the horizon of our nation's destiny darkens.

2. I do; because the system of slavery in the United States is full of cruelty, robbery, adultery and death, *having in itself no redeeming principle*, and because the covetousness & hard heartedness of the people either enforce or excuse it. The cup is full; nor will the Colonization Society prevent its running over. It will run over with blood if not soon arrested by the stroke of mercy.

To the 2d question, I answer—

The slave holder has no just right to the slave because he is acknowledged his legal owner. Surely the slave is not justly bound as a slave because he has been unjustly deprived of liberty. No moral ob-

ligation from the slave to his master, arises from such right of the master to the slave. I ask what is his right but force, his claim but power? The slave may yield himself to the slaveholder from other considerations, but so far as his master's claim in any circumstances, on the common principles of slavery is concerned, he may desert his master and do no wrong.

To the 3d question, I reply.—

The fact that Mr. Breckedridge has slaves, intending to hold them for a time only, although inconsistent with his principles, does not alter the truth which he has fearlessly declared against the existence of slavery in the United States. Nor does the fact that the writer referred to in the Christian Spectator, has advanced many interesting and excellent thoughts, prove that he has not also so excused the present holders of slaves, and charged back their crime upon their forefathers, and so attempted to enforce the submission of slaves as a duty in all cases, that he has failed to produce the conviction of duty, in the public mind, necessary to affect any important changes relative to slavery in this country.

To the writer in the Christian Spectator I may be permitted to put a few questions.

Are you satisfied that the statement which you made with regard to the healthiness of Liberia, correspond with the facts as reported by Mr. Ashmun and others, through the columns of the African Repository? You remark, "the mortality among the Agents in Liberia, has not exceeded the mortality of English Bishops in India." What does this prove? Will you please inform us how many of the English Bishops who have gone to India, have died, with the malignant diseases of that country? You say that there is no proof whatever that the climate is pestilential. What is your evidence? Will you inform us how large a proportion of those who have gone from New England, and from the States north of the Potomac, have died within a few weeks or months after their arrival at Liberia, in the attempt to become seasoned to the climate? Is it humane to induce people to go Liberia except from the flat country of our slave States?

You remark, "Slavery on the great scale and on the small is unquestionably a vicious constitution of society; and as such, ought in every case to be remedied with all practicable expedition. The principles of common sense are at war with slavery; between the genius of Christianity and the genius of slavery, there is an irreconcilable and mortal enmity." This is excellent; but it is exceeding strange that you should still declare that the Bible "lends its authority to enforce the mutual obligations arising from that constitution of society." That vicious constitution of society at war with common sense and at enmity with christianity.

Will you inform us what kind of obligations grow out of a constitution of things at war with common sense and Christianity? And then, if you please, show us how to address men's consciences so as to make them feel such obligations? W. T. S.

Could the soul of Newton from its resting place, come back, and from its watch-tower here on earth, go forth again among the stars, from the rapt contemplation of their old unfailling fires, the measure of their orbits, and the demonstration of their laws, it might return with joy, and in the humble labors of the Sabbath school, win glory that should outshine all his fame, and in its blessed consequences, outlast the skies on which his name is graven.—G. W. Doane.

Preserve carefully your reputation; if that be lost, you are like a cancelled writing, of no value.

For the Religious Intelligencer.

PRAYER MEETINGS.

Mr. Editor,—Permit me to make a few observations on weekly Church Prayer-Meetings,—a means of mutual edification to Christians, handed down from our fathers.

They are important; for men, who must often act in a social capacity, need to be acquainted with each other. Interchange of sentiment and feeling is ever indispensable to friendship; how much more to the intimate union of brethren in the same church.—They can thus know of each others spiritual condition, and “rejoice with those that do rejoice, and weep with those that weep.” Fellow-feeling, holy, affectionate sympathy, is a grace less cherished in New England than it should be.

Such meetings are necessary that brethren may confess their faults, and exhort one another. Members, once “pillars,” may have relapsed into worldliness of feeling. If some providence awakens one, his recovery to his first love may startle his brethren and begin a revival.

Every pastor must feel a deep interest in these meetings, because they give opportunity to his flock to intercede for him. Knowing that they are “striving in prayers for him,” he feels that he is not a solitary laborer in the vineyard of the Lord. *Of the people there are some, yea, many to help him.*

These meetings likewise tend to sanctify and employ our natural feelings. Pastor and people *naturally*, (to use Paul’s phrase,) *care for each other*. Often meeting before their Master, mutual love and confidence arise in their bosoms.

Christians often need familiar advice, which, if it be given at all, could not be as well given on Sunday in the public assembly. Here however, where there is *mutual liberty* of speech, every thing requisite can be said in the best manner. If then these meetings are important, private christians ought to attend them.

A question of some interest to places where there are more churches than one, of the same denomination, has been asked, viz.: Ought each church to hold its weekly prayer meeting by itself? Some hesitate to express their real opinions on this, from motives of delicacy. Opposition to united meetings may seem to spring from jealousy, from a Pharisaical spirit, &c. Yet almost every reason for having church prayer meetings at all, is a reason for holding them separate. Ought two families, living adjacent to each other, to come together for family prayer, or should each have its domestic altar? The last certainly, all reply. But are not the cases parallel?

It is objected, that there is danger that ill feeling may arise between two churches, unless they come together for prayer. So there may between neighboring families, yet no one regards this as a reason against family prayer in each. Besides, Christians in the circumstances supposed will be often brought together, as when they appoint a single service Sunday evenings, and in benevolent societies. The general interest is best promoted by separate meetings. Joint

meetings are more social, and more efficient for the exercise of Sunday. Had we only one church, how desirable for men, without question, God would have so ordered the division of time. We do not need then, another sermon; we need a different influence. This can be secured in no way as well as by church meetings, which bring more persons into the active duties of religion. The natural influence of this is favorable to piety. How desirable that a suitable proportion of the brethren should be engaged in the exercises of these meetings. When the habits of primitive Christians are resumed, we may expect to see piety like theirs. But many of their meetings were of the cast here recommended.

Unity in individual churches is requisite to energy in action. “Brethren,” said a plain countryman with more piety than elegance, “*when we all take hold together, religion goes, I tell you.*” At such meetings we, if ever, do take hold together. With these feelings there is no danger that one church will be jealous of another, except with a godly jealousy.

One word more. Wherever I have seen united meetings and the pastors addressing them, the remarks were so general that they might have answered for any age between the Apostles and the Millennium. D.

REVIVALS.

Rome, Oneida Co.—A revival has for some time been in progress within the limits of the second Presbyterian society of this place. The church is yet small; but numbers, we trust, will soon be added, of such as shall be saved. The converts, we believe, are chiefly from a scattered population, who have lately had the gospel carried to their doors; some of them several miles from the village. While many are so gospel-hardened as to remain unaffected by the most powerful and moving appeals from the pulpit; it is an encouraging fact, and one not to be forgotten, that messages of mercy, carried to the dwellings of the neglecters of the ordinary means of grace, may be followed with the special blessing of God. “Go ye out into the highways and hedges, and compel them to come in, that my house may be filled.”—*West. Rec.*

Bergen, Genesee Co.—Extract of a letter to the Editor of the Western Recorder, dated Aug. 11, 1831:

“The revival which you mentioned some time since, as existing in this place, we hope is not yet at an end. There have been frequent conversions during the summer; though among Christians, evidently, there has been a want of vigorous revival feelings. At present the indications are more encouraging. There is heard “a sound of a going in the tops of the mulberry trees,” and a goodly number of the church did yesterday, apparently with broken hearts, resolve that they will “bestir themselves.”

In Bedford, a protracted meeting commenced on Tuesday of the present week; which, we understand, was very solemn and interesting.—*N. H. Obs.*

CONTINUING AND REVIVAL

WASHINGTON CO., N. Y.

We have published some account of the extraordinary meetings in this county. It seems by the following communication which we copy from the Evangelist, that they are regularly adjourned from place to place, and are evidently accompanied by the Holy Spirit.

Mr. Editor,—I have noticed in the Evangelist, from time to time, some accounts of the good work of God in Washington county, which has followed the protracted meetings that have been held by adjournment from place to place. The last account published was of the meeting held in Salem about the 10th of May, and adjourned to Hebron on the 21st of June. I had the pleasure of being present at the communion season in the Rev. Mr. Tomb's church, Salem, the 17th inst. As the first fruits of the harvest 150 souls were added to the church on a profession of having passed from death unto life. Of this number 74 received baptism. The house was crowded with a solemn and attentive audience. The venerable pastor directed the services of the day, assisted by two of his younger brethren in the ministry. Every part appeared solemn and appropriate, and gave striking proof of the great utility of protracted meetings. Previous to the meeting held here, religion was on the decline; there had been no revival for several years, and the pastor was in feeble health and discouraged.—But when they were brought low, the Lord helped them. It is the Lord's doings, and to him be all the glory.

But I will follow the adjourned meeting to the next place, which was Hebron. It commenced June 21st; the day was rainy and but few attended. The second day many more came and several from the adjacent towns; and it was evident that the Lord was there, and Christians began to expect conversions. A number asked prayers for themselves, and some for their friends. An inquiry meeting was held and a number attended. The third day, and every day after this, the house was crowded. Many came from other towns, and particularly from Rupert, where a meeting was held the week previous, and attended with a blessing. As many as 100 attended the inquiry meeting, which was held in a room near the church, while Christians remained in the house of God to pray. When the inquiry meeting was dismissed, all left the room but four who stopped at the door. These were addressed by two of the ministers who had not left the room, and urged to give up their hearts to God immediately. Prayer was offered for them, and they hope they did submit, and went home rejoicing.—Several others were found hoping in the pardoning love of Christ. This served to humble Christians for their unbelief, and encourage them to pray more earnestly and fervently for a present blessing in the conversion of sinners. The next day was still more interesting and solemn. The number of anxious was about doubled. After personal conversation, it was found that about 15 or 20 had been brought to hope that they had repented since the inquiry meet-

ing the day before; it was then proposed that a separation be made; that those who thought they had given their hearts to God should go and join the prayer meeting in the sanctuary, and that the remainder should be separated also; that all those who were determined now to give up the controversy with God and submit unconditionally to him, should remain; and that those who were undecided might leave the room. It was truly an awful time, when sinners who had been sitting day after day under the light of heaven's truth, and were also awakened by the Spirit of God, were called to decide in a moment. And it was solemn to think that that very decision might fix their eternal state. But why should they be suffered to halt between two opinions any longer?—They knew their duty, and their obligations to repent now; and their sins were increasing, and they were grieving the Spirit by delay. Some went out. Others, with lingering, trembling step passed the threshold of the door, and then returned. Others rose to go but sunk back again upon their seats. The line was drawn; the room was still, save the breathing of an anxious sigh. A messenger was sent to the church to request the brethren to be more fervent, united and definite in their prayers; to pray with faith in Jesus, and the word of God; to pray for the immediate conversion of those who remained in the inquiry room.

The message seemed to be attended with the Holy Spirit; and a spirit of supplication was given which made Christians agonize as if travelling for the birth of souls. In the mean time, the anxious room was the scene of the deepest interest. Immediate repentance, and unconditional submission and faith in Christ were urged as the only way of reconciliation and peace with God. Several prayers were also offered, when on inquiry it was found that several hoped that they had embraced the Lord Jesus. These were permitted to go and join the prayer meeting. The remainder were again addressed and their guilt exposed, their obligations urged, and their excuses and refuges swept away, and united prayers offered. Others felt that they could give up all for Christ, and, like the jailor, believed in God rejoicing. These retired also. Though description fails of giving any adequate idea of the scene, similar exercises were continued till the hour of preaching arrived, and some who had not yielded their hearts to God refused to leave the place. About thirty thought they found the Savior in the course of an hour. From the best information that could be obtained, it appears probable that as many as fifty were hopefully converted that day, and during the whole meeting nearly one hundred. The converts were from several congregations, so that the ingathering will not all be in that church.

The meeting was continued two days longer, in which there were many conversions; and then adjourned to South Granville, to commence July 12.

SOUTH GRANVILLE, July 12.

A four days' meeting commenced and was opened by a sermon, urging on Christians the duty of praying for present blessings, i. e. for the immediate conversion of sinners; and to

expect and look for an immediate answer to prayer. This should be done because, 1. God is able, and willing, and ready to give the Holy Spirit, and convert souls now as he ever will be. On God's part, "all things are now ready." 2. The present is God's time. "Now is the accepted time," &c.; "To day if ye will hear his voice," &c. 3. If ministers must preach that men must repent now, Christians should pray that they may repent immediately. To preach immediate repentance, and pray that the hearers may be converted at some future time, is inconsistent. It is praying against preaching. 4. The promises of God encourage it. They seem to be given "on demand," or the condition is, "Ask," &c. 5. Primitive Christians and ancient Saints prayed for present blessings and received immediate answers. We have the same God; the same Mediator; and the same Spirit.

Though there had been no revival here for a long time, some requested the prayers of Christians the first day. The meeting was continued six days, and increased in numbers and interest. The inquiry meeting was held after the first day and many attended. The meeting was conducted in a manner similar to others in this county, of which your readers have had accounts, and the results were similar. As many probably as sixty or seventy were hopefully converted. They do not all belong to this congregation. But as many as are really born again, will be found at the right hand of God in the judgment day. The good work is still going on, and several have found a Savior, it is hoped, since the meeting closed. It is the Lord's work, and to a prayer hearing God be all the glory. The meeting adjourned to meet in the Dutch Reformed church in Argyle, the first Tuesday in September. Let Christians pray for this place.

The Lord is carrying on a good work in the Baptist Society in Granville. They had a meeting of several days, which was greatly blessed.

FOUR DAYS' MEETING AT PEACHAM, VT.—The Rev. Leonard Worcester, in a letter to the Editors of the Vermont Chronicle, dated Aug. 3, says:

It is extremely well known to the Christian community, that, for a long season, "the Lord hath covered the face of" this branch of "Zion, as with a cloud in his anger." And now, when he has again been pleased to visit us in mercy, and to "compass us about with songs of deliverance," it may be suitable to take some public notice of his gracious dealings with us, to the glory of his name.

From Tuesday, 12th ult. to the Friday evening following, a four days' meeting was holden in this place, which, though it commenced under circumstances peculiarly inauspicious, was attended, and has been followed, with most happy results. It was thought by many that a more unsuitable time for the meeting could hardly have been selected, as our farmers were just entering in earnest upon their haying, and it was believed they ought not and would not attend. But what was still more unpropitious

than this was, that a season of drought, pestilence, and hardness, and unbelief, extensively prevailed in the church, and numbers were so confident that no good would result from the meeting that they would not attend. However, a very considerable congregation convened on the first day, and appeared so deeply interested in the exercises, that the hearts of the brethren from abroad were greatly encouraged, and strong confidence was expressed, that there was good in store for this people. The number who attended and the interest manifested greatly increased from day to day, until the close of the meeting. Though the weather was never more favorable for making hay, than during the whole time of the meeting, our farmers, generally, threw aside their scythes and their rakes, and flocked to the house of God; so that, on the last day especially, we had, for this part of the country, a very great and solemn assembly.

On the second day, the church held two meetings with the visiting brethren, apart from the congregation, for prayer and exhortation, and to see if any thing could be effected, to "prepare the way of the Lord." But appearances continued most discouraging, and the dark cloud which hung over us seemed to gather blackness; so that, at the close of the second meeting, my own unbelieving heart sunk within me, and I was almost ready to despair of any favorable results. However, another meeting of the church was appointed for the next morning; and, in the mean time, its distressing and alarming condition was made the subject of importunate prayer, especially by the brethren in the ministry; and when the members came together, a very different state of feeling was soon manifested. It appeared that some individuals had been favored with a season both of humiliation and of refreshing, during the preceding night: while others had been overwhelmed with a sense of their backsliding, and of what they had done to wound the cause of their Lord. Hardness and alienation of feeling began to give place to a spirit of tenderness, and contrition, and conciliation, and numbers came forward with humble confession; so that, at the close of that meeting, the prospect was greatly brightened. After attending public exercises with the congregation assembled and a short intermission, the church again met in the hall of the academy, and at the same time anxious inquirers were invited to meet in the school room below, while the congregation assembled for prayer and exhortation, in the meeting house. At this first inquiry meeting about 90 were present; and now, all apprehension that no good would result from the meeting, seemed to be removed, and it was felt that, unprepared and unworthy as we were, the Lord had begun to bestow his blessing. Such, too, was now the state of feeling in the church, that when, at the close of this meeting, the pastor proposed to present himself in the aisle, that afternoon, in the presence of all the congregation, with such of the members of the church as were prepared to unite with him and with each other, in humble confession and prayer, all the members present, with only two or three exceptions, amounting, probably to more than

1500 persons, manifested a desire to unite in this solemnity, which was, accordingly, thus unitedly performed; presenting a most unexpected scene of very deep solemnity, and of intense interest, to all who were acquainted with the previous unhappy state of the church.

At the close of the public exercises on this third day of the meeting, the anxious, with those who had recently indulged hopes, were invited to meet the next morning, in the academy hall, while the church and congregation would meet for prayer, and other religious exercises, at the meeting house. Accordingly, on Friday morning nearly two hundred attended the inquiry meeting, and the number was increased in the afternoon. Some of these however, were from different neighboring towns. A few, among this number, already indulged hope.

A public communication of these interesting facts has been delayed to the present time, that it might be seen whether the interest in what concerns the salvation of the soul, which had been thus induced, would subside, when the means which had been instrumental in inducing it were withdrawn. But, hitherto, I know not that any considerable abatement of this interest has been manifest. A general solemnity still prevails. Religious meetings, though the season is a busy one, are numerous attended.—Many are anxiously inquiring; while a very considerable number are indulging some hope that they "have passed from death unto life." Our assembly on the Sabbath, though before respectable for numbers, has been greatly increased. On the first Sabbath, after the public meeting, at a meeting for the anxious during the intermission, about 150 attended. On the second, it was thought more than two hundred were present. The last Sabbath, the number would probably have been quite as large, had not many been prevented by the rain. The state of things in the church, also is in a good degree, pleasant. Many, who had long been unhappily alienated, now "love as brethren;" and the members, generally, can now unitedly pray for the prosperity of Zion.

AMONG THE INDIANS.—Rev. S. Sessions, in a letter to the Editors of the Vermont Chronicle, dated, Seneca Mission, July 29th, 1831, says:

I am happy to say that the Lord has favored another portion of our aborigines with the outpourings of his Holy Spirit; viz. the Alleghenies. This portion of our Seneca tribe number about 600; 400 of whom were pagans.—They are scattered up and down the Alleghany river for about 40 miles. They have never had a missionary among them; the Christian party have enjoyed the occasional labors of the missionaries at this and Cataraugus stations, and a church has been formed, consisting of sixteen members, who have stood firm against the assaults of the pagans. But, a few weeks since, the pagans arose and stretched their hand over them, and forbade their receiving a missionary at their reservation to hold a meeting. As soon as we heard of it, we appointed a four days' meeting there. I rode down, rather heavy-

hearted, occasioned probably by a want of confidence in the promises of God in part, and in part by the distance and exceedingly bad riding, it being 70 miles and very muddy, and a considerable portion of the way I had to be guided by marked trees. I arrived and commenced the meeting on Wednesday, and was alone until about noon on Thursday, when Mr. Thayer, the teacher at Cataraugus, arrived; but at the close of the first day I called upon the anxious to come forward for prayer; and to my astonishment, 12 came forward. I appointed an anxious meeting at 9 o'clock the next morning, and I met 40 in the anxious room! at the close of the second day, between 30 and 40 came to the anxious seat; and the next morning more than 50 assembled in the anxious room to inquire what they should do to be saved; and all seemed to have a deep sense of their awful situation while out of Christ. In the afternoon of Friday, Rev. Mr. Perry, from Conowango, came and preached to them, and administered the sacrament for the first time of its being administered on that reservation. The season was solemn and deeply affecting. I left on Saturday on account of ill health, and returned to Napoli, 15 miles from the meeting, and spent the Sabbath, while Mr. Cowles went and preached to the Indians. At the close of the services on the Sabbath, I was informed, nearly the whole congregation arose when the anxious were requested to come forward, and pressed their way forward to the seats. Indeed, it was a day of interest. How many were hopefully converted I do not know; but when I left, we numbered between 20 and 30 who, in the judgment of charity, had been born again during the three first days of the meeting. We were exceedingly unwilling to break up the meeting, but we were obliged to do it, and we left them alone. I feel very anxious that that people should have a teacher, who will impart to them religious instruction, and feed the lambs of the flock; but they have none at present save Jesus Christ, and I hope and pray that he will not forsake them, but lead them into green pastures and beside still waters.

P. S. I hope Christians will pray for those in Alleghany who are left, in their ignorance, to conduct this important revival.

From the Hudson Obs. and Telegraph.
REVIVALS AT THE WEST.

VERMILLION, Huron Co. }
July 25, 1831. }

Brother Isham,—You will doubtless wish to know how much fruit is likely to be gathered in from the recent harvest season which has been enjoyed in this place. Yesterday was a time long to be remembered in this church.—Thirty nine were added to the church by profession, most of whom are the fruits of the recent revival; and from ten to fifteen more will probably come forward at the next opportunity. When these and all who have joined within a year are added together, the whole number will amount to more than sixty. Thus gloriously is God building up this branch of his church.—To his name be the glory.

Last week I returned from a protracted meeting in Lyme, in this county. It was a season of peculiar interest, solemnity and power. The number who came to the anxious seats on the different days varied from 40 to 50. On the Sabbath, 10 subjects of the revival which has existed in that town for some time past, were received into the church. The whole number of conversions during the meeting I do not know; probably not less than thirty from Lyme and other towns in the vicinity indulged a hope of being born again during that meeting; perhaps a much larger number.

A considerable number from Lyme hopefully experienced religion during the protracted meeting held in Norwalk about the middle of June. The meeting in Norwalk, though not accompanied by as visible signs of divine presence and power as most others of the kind, and though not blessed to the conversion of many of the inhabitants of the village in consequence of their refusing to attend the meeting, was on the whole a glorious one in its effects on other places. Nearly 30 it is believed, there made their peace with God, and commenced their pilgrimage to the New Jerusalem.

The protracted meeting in Brownhelm, which I attended on the same week as that of Norwalk, was one of much solemnity and power; a goodly number, though I am unable to say how many, were hopefully born again. I forbear to enlarge on any of these places, which I have mentioned, hoping the brethren from each of them will send you an ample account of these interesting meetings. Thus, you see, dear brother, how the Lord is visiting this part of his vineyard.

Your affectionate brother,
S. J. BRADSTREET.

In Ohio.—A letter from Tecumseh, Ohio, dated July 4th, states that a church conference commenced in that place on the 24th June, since which time a glorious revival of religion has been in progress. Forty have already joined the church, 28 by profession, and 12 by certificate. Many more are anxious. This work embraces young and old, rich and poor. The Bible class, which at the commencement numbered only 7 professors, now contains 30.

Another letter to the editor of this paper states that there are revivals in more than 30 towns in the Western Reserve of this state.

It gives us much pleasure also to state that a very pleasant state of things now exists in Oxford and the Miami University. Several of the students have already indulged hopes, and several more are anxiously inquiring the way to salvation. In the village much seriousness prevails. Our readers may expect further particulars in due season.—*Cincin. Jour.*

Burlington Vt.—Letter to the Editor of the Western Recorder, dated Burlington, Aug. 11, 1831:

DEAR SIR—If I had time now, I would give you a more detailed account of the religious state of things in this part of the country.—Four days' and still further protracted meetings are frequent on both sides of the lake, and I

believe always accompanied by a glorious blessing. These meetings are well attended, solemn and full of anxiety. Christians and sinners are in the several places brought to feel that they have all a work to do, and no delay is expected or granted.

A meeting of this kind was recently held at Keesville, Peru, N. Y.; which closed on the 7th day morning. It was believed that fifty were led to rejoice in Christ during the meeting, and many more left anxiously inquiring; numbers of whom have since found peace in believing. Amongst the converts are men and families of the first influence. The work is now in progress.

Another meeting of this kind was held last week in Hynesburgh, Vt. More than 100 were seen taking the anxious seats, and a number were indulging hopes at the close of the meeting. Amongst those hoping were some of the first and most respectable men in the state.

We think that great good might be accomplished, if we had a few men who would devote themselves to the labor of attending these meetings exclusively. I wish some of the ministerial brethren would consult their duty in reference to this point. The harvest is ripe, and laborers must go to their work. There is reaping and gathering in, as well as sowing to be done.

Bennington, Vt.—From Bennington, Rev. Thomas Teasdale writes thus:—"We have a meeting in this place, which has already been protracted nine days. It promises the most glorious results. About 400 souls distinguish themselves as anxious inquirers. During the meeting, and a short time before, nearly 100 had hopefully submitted themselves to God.—The present meeting will probably be continued to next Monday, making thirteen days.

Massachusetts.—In addition to what we have before given, we learn that there are revivals in the following towns in Massachusetts: Amherst, Bloody-brook, Hadley, Westhampton, and Williamsburg. The writer observes, "I attended a five days' meeting last week, which has been followed by a most powerful work of grace. The citizens all gave up their worldly business, to attend these meetings, and to secure the salvation of their souls. I think I never knew so solemn a time in any place. Stout-hearted men, who had vented their curses upon religion, and had boasted that they would not go to the meetings, were completely cut down, and came like children to attend them. Time would fail me to enumerate all the interesting cases of conversion. O! it is a glorious time; the Lord is doing his own work, in his own way, and to him be all the praise and glory."

Vt. Chron.

NEW-HAMPSHIRE.—In Gilmantown, we hear there is a very powerful work of grace: it extends into various parts of the town, and embraces a large number of their most influential men. Never, we believe, has there been a revival of religion, which has brought so many learned, wealthy and honorable men to bow at the Savior's feet. And we find this circumstance creates great alarm in the camp of the

the country. He is in great danger of losing some of his most valuable subjects; to prevent which, he is crying out against protracted meetings, and warning the people to be calm, to avoid such absurdities and beware of enthusiasm.

In Lebanon, we understand is a time of peculiar solemnity and interest. A special attention to religion commenced there some time since, and a considerable number are now under serious impressions.

In Wakefield, a very glorious revival has recently taken place. It commenced at the close of the May Q. Meeting, which was holden at Acton, adjacent, and has been rapidly progressing ever since. Many have experienced emancipating grace. Twenty have already been baptized, and added to that branch of the Acton church.—*N. H. Obs.*

Black Rock, Erie Co. N. Y.—A letter to the editors of the New York Observer, Aug. 8, 1831, says, "You have heard much and often of what the Lord is doing in this region. I rejoice to state that in our own village we have lately enjoyed in a small measure a refreshing from his presence. And, as usual it commenced at a four days' meeting. It is true that previously christians had been awake, and an unusual attention given to the subject. But sinners were not converted unto God, and probably would not have been had no effort been made for their good. That effort has been made and God has blessed it. Christians have been encouraged. Heaven has rejoiced, and sinners have been saved. We number about 30 as the subjects of the work. The seriousness still continues.

Schodack, Rensselaer Co.—A letter to the Editors of the New York Observer, from Rev. S. Van Santvoord, dated Aug. 8, says: "The work of the Lord continues to be interesting in the congregation of Schodack under my pastoral care. Seventy-three have been added to the church within the last two months, and we seem to be in the midst of the spiritual harvest. The subjects of this revival are persons from 11 to 80 years old, but the greater part are from among the youth, and middle aged. At our communion service yesterday, the house was filled to overflowing, and many who came to witness the solemnities, were obliged to remain without for want of room."

Orangeville, Gen. Co. N. Y.—Sixty three united with the church in this place last Sabbath. We mentioned some weeks ago the protracted meeting which had been held there. Numbers were converted belonging to other towns, and who of course, will join the other churches. This revival has given a very different aspect to the religious societies in this region.

Roch. Obs.

A wretched prisoner, chained to the floor for a length of time, would deem it a high privilege to be allowed to walk across the room.—

Another, confined to lie on his back till it had become sore, would think it a great favor if he might be permitted to turn on his side for a few minutes. In a course of habitual pain, I am thankful for five minutes' freedom from suffering. How forgetful have I been of 50 years of tolerable ease! How unmindful are we of what we call common mercies!—*Payson.*

FREDESTINATION.

Zeno, the philosopher, believed in an inevitable destiny. His servant availed himself of this doctrine, one day, while being beaten for a theft, by exclaiming "Was I not destined to rob?" "Yes," replied Zeno, "and to be corrected also."

OBITUARY.

COL. RICHARD VARICK.

Died, in the city of New York, July 30th. Col. Richard Varick, late President of the American Bible Society, in the 79th year of his age.

At a meeting of the Managers of the Society, the following Resolutions were adopted.

"It having pleased Almighty God to remove by death the President of this Society, Richard Varick, Esq. the Board desire suitably to notice and faithfully to improve this afflictive dispensation of his heavenly providence.

"By this lamented death of their late venerated President, the Board have lost a friend as well as a counsellor and guide, and the Society one of its earliest, most zealous, and most munificent benefactors. Animated by his example, and warned by his departure from the scene of his earthly labors, as they hope and trust, to receive the rewards of those who, through faith and patience inherit the promises of that Gospel which it is the great object of this Society to communicate to their fellow men, the Board would humbly, but fervently implore the divine blessing upon their labors, and that they may be excited to greater diligence and a more lively zeal in the accomplishment of the important objects of this benevolent Institution.

"And the Board would respectfully and affectionately offer to the afflicted widow of their departed President their kind and cordial sympathy under this bereaving dispensation of Providence, assuring her of the sincere regard with which they shall ever cherish the memory of her highly esteemed and respected husband, and their earnest prayers that she may receive the consolations of that holy religion which he professed, and which in his last moments he found to be neither few nor small.

"Resolved, That this report be entered on the minutes of the Board; and that a copy of it, signed by the presiding Vice-President, be transmitted to Mrs. Varick."

JOHN BOLTON, Vice-President.

Died, at Hamilton, (Upper Canada,) on the 16th of July, aged 37 years, Mrs. Charlotte Lathrop, wife of Mr. Lucius Winchester, and daughter of the late William Bradford Whiting, of Canaan, N. Y. Her sickness was long and painful, but sustained with humble and patient resignation to the will of her Heavenly Father. "Precious in the sight of the Lord, is the death of his saints."

In this city, on the 17th inst. Mrs. Amy Kimberly, widow of the late Axel K. aged 79.

At Cheshire, on the 10th inst. Mrs. Keziah Atkins, wife of Mr. Noni Atkins, aged 56.

POETRY.

For the Religious Intelligencer.

DEATH.

"And must they die—the young!"—*Childe Harold*.

"How welcome those untrodden spheres!

How sweet this very hour to die!

To soar from earth and find all fears

Lost in thy light—Eternity!"—*Lord Byron*.

"I cannot die"—thus came a soft tone breaking

The stillness of the vines at summer's eve—

"O friends! sweet friends, your voices here are making

A happiness—a heaven—I cannot leave."

"O, I would die!"—a high wild tone came swelling,

Through the bright sky, with its triumphant tone;

"Oh! I would pass where bright free streams are welling

Amid thy flowers, thou spirit-home, my own."

"Oh, hold me back!" the soft tone murmur'd then,

"Oh! hold me back from death—the summer's sigh,

Bearing rich rose-scents up from fount and glen,

Comes through the vine leaves—can I, can I die?

"My heart hath loved earth's things—the tones that rise

From the deep forest up at set of sun,

The summer vines, the spring-time melodies,

The gathered stars in heaven when day is done.

"Oh, fold me closer friends! the wild bird's wing

Is soaring upward in the sunset sky;

The wandering bee amid the flowers of spring

Hath its free joyous life—and must I die?

"Oh for the eagle's wing;" then rose these filling

The sunset heavens—that free, high clarion tone;

"Oh for the eagle's wings, to bear me thrilling

With the heart's might—to one bright world—

Love's own.

"What hath Earth for the heart? a starless night

Of cloud and storm upon its fearful way;

A galling chain upon its wing of might;

A yearning for the clime of endless day.

"And what hath Heaven?—oh, ask some heart that dwells

Where the bright streams of life in glory flow—

Ask the high Angel 'mid his song's pure swells—

And will thy spirit cling to aught below?

"Oh for the eagle's wing!" the exulting strain

Rose higher with its full deep clarion tone

"Oh for the eagle's wing! to rend earth's chain

And seek thee, glorious land—my own, my own!"

Litchfield, 1831.

SEDLEY.

NOTICES.

A four days' Meeting will be held next week at Cheshire, to commence on Tuesday, the 30th inst., at 2, P. M. Christians, and those who wish to be Christians, are invited to attend.

A four days' Meeting at Hamden, (Mount Carmel Society) will commence on Thursday, Sept. 8th. The public exercises will begin at 10 o'clock, A. M., and 2, P. M. of each day.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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At the last meeting of the New Haven County Temperance Society, held at New Haven, Aug. 16th, nineteen of the branch Societies were represented. Their names, numbers, and increase since last reported, are as follows:

	Members.	Increase.
New Haven City,	670	10
Young men's,	262	40
Yale College,	247	47
Fair Haven, about	150	10
Whitneyville & Hamden E. P.	89	20
Hamden, Mt. Carmel,	103	34
Branford,	134	
East Haven,	226	34
Guilford,	330	10
Milford,	215	6
North Branford,	142	19
North Guilford,	138	2
North Milford	103	38
North Madison,	75	21
Northford,	114	6
North Haven,	300	13
Wallingford,	140	50
Waterbury,	358	8
Woodbridge,	104	12
Cheshire, (formed since last report		69

Total of 19 societies represented, 3790

Adding 14 societies not represented, 1449

Total of the 33 branch Societies of

New Haven County 5239

Total increase since last report 414

The following summary shows the progress of the County Society since its formation in February, 1830.

Branch Societies.	Members.	Increase.
Feb. 1830,	17	2500
May, "	28	3193
Feb. 1831,	32	4206
Aug. "	33	5239

Whole increase in 1 year and 6 months, 2739

An address was delivered at the meeting, by Prof. Silliman, conciliatory in its manner, strong in its appeal to our better feelings, and irresistible in its argument.

The next meeting of the Society will be held at North Branford, on the third Tuesday of September. The delegates are particularly requested to come prepared to state the number of Farmers within their limits, who have conducted their business without the use of ardent spirits.

Letters received at the Office of the Religious Intelligencer during the week ending Aug. 25, 1831.

Wm. H. Moore, Berkshire, N. Y.; J. D. Condit, East Hampton, L. I.; John Hyde, Norwich; P. Talcott, Vernon; T. Clapp, Easthampton, Mass.; Dr. J. W. Brewster, Onondaga Hollow, N. Y.; J. B. & L. Baldwin, Bridgeport; Wm. M. Betts, Esq., Norwalk; Elizabeth S. Robinson; C. Avrill, Madrid, N. Y.; Cyrus Abernethy, Canton; Wm. M. Peet, for Thos. N. Smith, Salisbury; Miner R. Deming, Litchfield.